

of ritual prescribed by the Prayer-Book, but in the other places of worship different forms of prayer and extempore prayers without any form at all will be permissible. It may, indeed, be that the fate of the Church of England and the liberties of the country will prove to have depended on the recent judgment to an extent not generally realized. The proceedings against the Bishop of Lincoln, when they were first taken, were regarded by most Churchmen with regret, and by some even with dismay. But there are substantial grounds for hoping that in their result, against the will of those who promoted them, they will have been overruled for good. It will be something if they lead to peace. It will be still better if they clear the way for the toleration of a wide diversity of ritual, and for the return to the Church of those whose dissent has been due to the rigidity in her forms of public worship, which has prevailed to an extravagant degree in past generations, and of which there is still legitimate reason to complain.

PHILIP VERNON SMITH.



ART. VI.—THE OLD CATHOLIC CHURCH OF HOLLAND.

A Visit to Utrecht.

THE recent death of Dr. Heykamp, the old Catholic Archbishop of Utrecht, and the election and consecration of his successor in that see, the Rev. G. Gul, formerly pastor of the parish of St. Vitus, Hilversum, has directed special attention to the ancient Church, commonly called "The Jansenist Church of Holland," a title, however, which its members repudiate as a sobriquet imposed by their adversaries the Jesuits, the official designation of their Church being "The Church of the Old Episcopal Clergy of Holland" ("Kerk der Oud-bisschoppelijke Klerezij te Holland"), a title distinguishing them from both the Roman Catholics and from the various denominations of Presbyterian Protestants. Theirs is the only one national Latin Church which stands, and for generations has stood, independent of the Papacy. It has borne many persecutions and endured much opposition, and whilst not formally severing itself from all connection with Rome, has yet cast off many Romish errors, and refused to accept the modern dogmas of that corrupt Church, e.g., Papal infallibility, and the universal episcopate or ecclesiastical omnipotence of the

Roman Pope, the Immaculate Conception of the Virgin Mary, compulsory confession, and the like. It rejects acts of reverence to, or worship of, pictures or images of saints; and, above all, it puts the Bible in the hands of the clergy and people, encouraging all to read and study it. One of its own pastors, Herr Van Santen, parish priest of Dordrecht, Holland, said at a Conference at Farnham Castle, August 3rd, 1888, the following being present: the Bishop of Winchester (Dr. Harold Browne), Archbishop of Dublin, Bishops of Western New York and of Guiana, Bishop Herzog (Switzerland), Mar Gregorius (Syria), Count Henry de Campello (Italy), Canon Meyrick, and about three hundred clergy and laity: "I am very thankful to the Lord Bishop of Salisbury that he has invited me to come and visit England, to be a witness to the life of your Church. And now I see that there are many points of agreement between us, and these points are the most important. Both our Churches venerate the Bible as the Holy Word of God that is spoken, not to the clergy alone, but to all mankind. Our creeds are the same creeds of the old undivided Christian Church. Our Prayer-Books are not corrupted by legends and superstition. We do not adore images and the relics of the saints, who were only the humble servants of our Lord. We know that we ought not only to celebrate Divine service in the church, but also to gather our families and servants to prayer in our houses, and to serve God in our daily life."

A little time before the assembling of the last Pan-Anglican Conference at Lambeth, two of our English Bishops (the Bishops of Salisbury and Newcastle), bearing a letter of introduction from the Archbishop of Canterbury to the Archbishop of Utrecht and to the Bishops of Haarlem and Deventer, visited the Church of Holland. In an interesting account of the visit the Bishop of Salisbury states that the community is a small one, numbering about thirty priests and seven thousand adherents; but it really represents the Old National Church of Holland, which has been wrongly stigmatized as heretical, and, as far as possible, superseded by a new Roman hierarchy introduced by the Jesuits. The Roman Catholics in Holland number, it would seem, about one million, and the Protestants about three millions. This Old Catholic Church conveyed the episcopal succession to the Old Catholic Church of Germany. "I met Archbishop Van Loos, of Utrecht," says the Bishop, "at the Old Catholic Congress at Cologne, in 1872. He died on June 4th, 1873, before he could consecrate Bishop Reinkins. The latter was, however, consecrated in St. Lawrence Church, Rotterdam, August 11th, 1873, by Bishop Hermann Heykamp, of Deventer." The Bishop goes on to say:

Our conference with the Archbishop of Utrecht, held at his house, was begun by him with an extempore prayer, in French, of great beauty. We discussed various questions. We found, as we expected, that they entirely reject the name Jansenist. They say : "We are no more Jansenists than we are Bossuetists or Quesnelists. We do not hold by any means all the opinions of Jansenius, who, for instance, believed in the infallibility of the Pope, which we entirely reject ; but we say that Jansenius' teaching on the doctrine of grace was wrongly condemned by the Court of Rome, which attributed to him statements which he did not really hold." In regard to the rule of faith, we found that the Church of Holland accepts the dogmatic definitions of the Council of Trent, though not of its canons of discipline. This, of course, is a serious difference between us and them. We were glad to find, however, that their priests are not required to sign the Creed of Pope Pius IV., which is a great stumbling-block in the way of intercommunion between the Churches. The Roman Liturgy is used for the Holy Eucharist ; but the Breviary, containing the daily offices read by the clergy, is the Parisian, with a few additional offices for local saints' days.

The catechisms in use are also chiefly adapted from French sources by writers of the school of Port Royal. Mass is said on Sundays, and once or twice during the week. The Communion is administered to them only in one kind, but after it a chalice of unconsecrated wine is generally administered to the communicants. The teaching of the Church is full of references to Holy Scripture. The clergy receive about £100 to £150 a year, with a comfortable house rent-free. The greater part of this income comes from old endowments belonging to the parishes, but the Government contributes annually about £25 to each.

How this Church, variously called "The Old Catholic Church of Holland," "The Church of Utrecht," "The Jansenist Church of Holland," and by its own members, as we have seen, "The Church of the Old Episcopal Clergy of Holland," is regarded by the Bishops of our communion may be gathered from the following allusions to it and directions concerning it :

At the Conference of Bishops of the Anglican Communion held at Lambeth Palace in July, 1888, and attended by 145 bishops from all parts of the world, (1) an Encyclical Letter was drawn up addressed "To the faithful in Christ Jesus," (2) certain resolutions were formally adopted by the Conference, and (3) reports of various committees were received.

The Encyclical Letter contains the following words : "To Old Catholics and others" :

... Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards reformation which, under the greatest difficulties, have proceeded on the same lines as our own, retaining episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these, and though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifices of these ; and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

2. Resolution 15a (carried by the Conference *nemine contradicente*) was as follows :

That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us.

3. And in the report of the Committee of the Conference, consisting of one Archbishop and fourteen Bishops, presided over by the late Bishop of Winchester (Dr. Harold Browne), appointed to consider questions respecting the Scandinavian Church, Old Catholics, etc., are the following words :

By the name Old Catholics we understand, in general terms, those members of foreign churches who have been excommunicated on account of their refusal, for conscience' sake, to accept the novel doctrines promulgated by the authority of the Church of Rome, and who yet desire to maintain in its integrity the Catholic faith, and to remain in full communion with the Catholic Church. . . . First of all, it is due to the ancient Church of Holland, which in practice accepts the title of Old Catholic, to recognise the fact that it has uttered energetic protests against the novel dogmas of the Immaculate Conception of the Blessed Virgin Mary and of the Universal Bishopric and Infallibility of the Bishop of Rome. It is to this Church that the community usually termed Old Catholic in the German Empire owes, in the providence of God, the episcopal succession. We recognise with thankfulness the dignified and independent position which the Church of Holland maintained for many years in almost absolute isolation. It has now broken through this isolation as regards its neighbours on the Continent. As regards ourselves, the Church of Holland is found on inquiry to be in agreement with our Church in many points; and we believe that, with more frequent brotherly intercourse, many of the barriers which at present separate us might be removed.

The Old Catholic community in Germany differs from the Church of Holland in this respect, amongst others, that it does not retain possession of the ancient sees.

It was fondly hoped and believed by the cruel adversaries of the Jansenists in France that the destruction of Port Royal, the death of the Arnaulds, and the scattering of the nuns and recluses would cause Jansenism to perish out of the world, and leave themselves—the Jesuits and their upholders—uncontrolled masters of the situation, the guides of kings and nations and councils, and even steersmen of the bark of St. Peter.

But this was not to be the case. It is interesting, in passing, to notice that as there were many reformers before the great Reformation, so there are almost always pioneers of mighty movements. There were such in England, in France, in Germany, in Switzerland. Such were the Jansenists. Many of the doctrines of Jansenism are those held by Protestant nations. The struggles of those who bore the name of the famous Bishop of Ypres against the Ultramontane views of

the Church of Rome; their faithful protests against the accretions in modern days, additions to "the faith once delivered unto the saints" made by valiant men who from time to time have worked and lived and died within the Romish Church—in it, but to a certain extent not *of* it—not accepting dogmas opposed alike to Holy Scripture and to the views held in earlier and better days at Jerusalem and Alexandria, at Antioch and Constantinople, at Hippo and Rome itself,—all make a study of the past deeply interesting, and show how the men and the movements referred to prepared the way for the reception of greater light, and wider spiritual knowledge, and a purer faith. And the remarkable movements in our own day in Mexico, in France, in Spain, and in Germany (notably that to which the term "Old Catholic" is applied, and with which the honoured names of Döllinger, Reinkins, and Herzog are associated) are the natural outcome, and to some extent the counterpart and the result, of the work of the Jansenists of the seventeenth century. When France expelled and persecuted the Jansenists, a Protestant country, Holland, gave them shelter and protection; just as England gladly received the Huguenots in earlier days when cast out of their own land.

There were many Roman Catholics in Holland in the seventeenth century, and amongst them Jansenist, or, more properly, Augustinian, opinions were widely spread. They numbered about 330,000. When the Jesuits and their abettors could not in a Protestant land persecute the Jansenists or those who, belonging to the Romish Church, sympathized with the teachings of the refugees whom they protected and welcomed from France, they (the Jesuits) adopted a plan worthy of the cunning of the astute and unscrupulous Order of Loyola. They determined to have the Roman Catholics of Holland placed under the direction of Ultramontane prelates, feeling sure that thus Jansenism and sympathy with Jansenists would by degrees expire.

Holland formerly belonged to the see of Utrecht, a see founded by the English missionary St. Willibrord in A.D. 696. Utrecht became a centre from whence English missionaries carried the Gospel to a great part of heathen Germany. The Bishop of Utrecht in after days was a suffragan of the Archbishop of Cologne; but Pope Pius IV. (in whose day our Queen Mary carried on persecutions in England), separated Holland from the province of Cologne, and made Utrecht an archbishopric with five suffragans—Haarlem, Deventer, Leeuwarden, Gröningen, and Middelburg.

The limits of this article do not permit the details of the long-continued struggles of the Church of Holland to be

given at any length ; suffice it to say that reviewing the history of this Church we find that almost from its origin in the seventh century it had to resist the encroachments of popes and princes. Not until A.D. 1448 did the Pope (Nicholas V.) recognise the right of the Dutch Church to elect its own bishop. In 1583, during the archbishopric of Sasbold, the conflict of the Church of Utrecht with enemies from within first began. Rome regarded Holland as a mission land, and Jesuits and Franciscans poured into it, utterly disregarding the rightful hierarchy existing in the country. Sasbold thus complained of the Jesuits in his report to Cardinal Milano : "They make religion a matter of politics ; they make the Church more political than pious."

The Jesuits intrigued against Sasbold and his successor, Rovenius. In 1624 the Dutch University of Louvain sent Jansenius to Madrid to obtain a prohibition against the intrusions of Jesuits into their pulpits, and to induce the successor of Charles V. in the imperial office to confirm Rovenius in his Archbishopric. This errand was the only occasion on which Jansenius came into direct communication with the Church of Utrecht.

Cardinal Colonna said of the Church of Utrecht at this period, that "it was the most flourishing part of the whole Catholic Church." After Rovenius came De La Torre, then Neerkassel, under whom the Dutch Church reached its prime. Neerkassel, in a report to the Propaganda, represented the Jesuits as "audacious, barefaced liars." They retorted by charging him in 1669 with Jansenism. A feeling in favour of reform was springing up in many lands : those anxious for improvement in morals and in doctrine urged greater strictness in the administration of the sacraments, in the bestowal of Church patronage, in the restoration of the doctrines of faith according to the contents of Holy Sciptures and the witness of Christian antiquity, and in the better instruction of the young. Some of those who desired and toiled for reforms, e.g., Charles Borromeo, Francis de Sales, Jeanne de Chantal, were canonized ; others, labouring in a like way and for similar ends, e.g., St. Cyran, Jansenius, Arnauld, Neerkassel, Pavillon, were branded as heretics. Whilst almost universal corruption was found in the Churches of France and Germany, the Dutch Church presented an example of piety, learning, and fidelity. Comparing those who held the episcopal office, the striking saying was borne out, "When the vessels of the Church are made of wood, the bishops are made of gold." Whilst Archbishop Neerkassel was opposing error in doctrine and defending the truth by word and by his devout and simple life, the German princes were accepting bishopric after bishopric, receiving the

revenues, but careless as to the duties. The Archbishop of Cologne, Max Henry (1650-1688), held simultaneously five other bishoprics. Among the twenty-four German bishops there was not one who preached in person or was competent to take his place in a Synod with becoming dignity. Hunting-seats, gardens, public works, feasts, occupied their time and thought. The worship of the Virgin and the saints increased. "Had the five foolish virgins," said a preacher at that time, "instead of calling 'Lord, Lord!' had called 'Our Lady, open to us!' the doors would not have remained closed against them."

Neerkassel went from place to place preaching the Gospel. Writing to decline the revenues of a French abbey that were offered to him, he said: "Riches are more of a hindrance than a help to a man who should have but one care, that of spreading the Gospel tidings. They are like thorns in his path, hindering him from being light and nimble, as he should be." When the Port Royalists were persecuted, and the printing of their books in France forbidden, the good Archbishop Neerkassel brought about the publication of their works in Amsterdam, and invited the persecuted ones to take refuge in Holland. In 1679 Arnauld came; in 1682 Gerberon; and in 1685 Quesnel, whose "*Reflexions Morales*" were the alleged cause of the notorious Bull "*Unigenitus*." "We are in the Fortunate Isles," wrote Arnauld to his friends who had stayed behind in France.

The success that attended the efforts of the Jesuits at the Papal Court after Neerkassel's death to regard Holland as a mission-land, and thus suppress an ancient National Church and bishopric, is severely commented on even by zealous advocates of the Church of Rome, as Renardi and Canon Hyacinth de Archangelis, who pronounced the proceedings of Rome at the time of Archbishop Codde, Neerkassel's successor, against an ancient National Church to be invalid and unlawful, "a perpetual blot on the honour of the Papal Chair."

The Papal Nuncio told the Dutch people that the ancient clergy of the land were "rebels, hirelings, and blind guides." When the parish priests were old or ill, the Nuncio placed a young priest in the neighbourhood that he might take possession of the altar and pulpit immediately on the death of the former occupant, and in every way the authority and influence of the Church of Holland was undermined and set at nought by the emissaries from Rome led by the Papal Nuncio.

By reason of this opposition the numbers forming the Dutch Church greatly declined, and the ancient order of clergy almost died out. Within twenty years the number of adherents, 400,000 in Neerkassel's day, dwindled down to 6,000 or 7,000,

and these chiefly peasants, and belonging to the lower middle classes, who had little to lose from a worldly point of view. Whilst Codde (Neerkassel's successor) was in Rome—appealing in vain to the Papal Court for confirmation in his episcopal rights—at the request of the Chapter of Utrecht, the Irish Bishop Fagan (afterwards Archbishop of Dublin) repeatedly ordained priests for the Dutch Church, as did also some French bishops.

In 1763 the Provincial Council of Utrecht met, and their record, bearing unanswerable testimony to the orthodoxy of the Dutch Church, made a deep impression on the whole Roman Catholic world. Many bishops of Italy, Germany, France, and Spain, theologians and heads of Orders, sent letters of the most cordial kind.

In 1773 Pope Clement XIV. abolished the Order of Jesuits, and the next year was to bring about the reconciliation of the Pope with the Dutch Church. The latter sent Dupac de Bellegarde to Rome as their representative. A day was fixed for an interview with the Pope. Clement, however, was taken ill and died, not without grave suspicion of having been poisoned.

After King Louis Buonaparte abdicated, and Holland was free from Napoleon's usurpation, Willibrord Van Os was consecrated Archbishop, in 1814. A month after this the Society of Jesuits was revived under Pius VII., and, as might have been expected, the persecution of the Dutch Church awoke afresh. The Curia demanded the abolition of the ancient order of episcopacy and the acknowledgment of the paramount authority of the Pope, and failing to reduce the sturdy Dutch prelates and priests to subjection, Rome resorted to extreme measures. In 1853 the Bull "Ex qua die" appeared, by which a new episcopacy was set up in opposition to the ancient episcopacy of Holland. Loos (afterwards Archbishop of Utrecht), the Secretary of the Utrecht Chapter, wrote indignantly, "It is true, then, that Rome is about to accomplish the arbitrary and unjust work of usurpation which it began 150 years ago. . . . As it has long since set up altar against altar, so it is now going to establish episcopacy against episcopacy." "Rome, insolent and insatiable Rome, stuck its claws into the breast of the Dutch Church. Rome knew no other freedom than that of yielding to her will, and trembling and cringing before her signals."

The Pope in 1854, having exalted the opinion of the Immaculate Conception of the Virgin to a doctrine of faith, and in 1870 proclaimed the Infallibility of the Pope to be a dogma of the Church, the schism between Utrecht and Rome became final, and the victory of might over right complete.

The entire isolation of the ancient Dutch Church is evidence of the success that has attended the efforts of Rome to crush her. The alliance of the Church of Holland with that of France which existed in early days is now extinct. "Tous nos amis sont allés à Dieu," sadly wrote Karsten, President of the Theological College at Amersfoort, in answer to enquiry on this head.

As a specimen of Rome's mode of working I may cite the late Dr. Tregelles, who, in his book on the Jansenists, gives a very interesting account of a visit paid by him in 1850 to Archbishop Van Santen at Utrecht. He found the Archbishop a kind, courteous gentleman, seventy-eight years of age. The Archbishop told him that twenty-three years before, a Papal Nuncio, Cappucini, came to the Netherlands from Rome with full authority to regulate everything for the consolidation of the Roman Catholic Church. The Nuncio had two conferences with the Archbishop, and at the second urged him to sign the "Formulary," saying, "It is but a *form*; all that is asked is that you write your name on a slip of paper, and then all will be right." Van Santen indignantly replied, "A *form* has a meaning, and I cannot subscribe a document and confirm it by the solemn obligation of an oath unless I am certain in my conscience before God of the *truth* of that to which I put my name." The Nuncio replied, "As his holiness assures you of the truth of the formulary, that is sufficient to remove every scruple. . . . You have the full authority of the Church both to *instruct* you 'that the formulary states what is true, and to require you to acknowledge this undoubted fact.'" Van Santen answered, "I have read the 'Augustinus' of Jansenius more than once through; I know that the five propositions, as condemned, are not contained in that book, how can I, then, as an honest man and a Christian, subscribe a declaration as true which denies a simple fact?"

For a time the Chapter of Utrecht elected the Archbishop, as we have before seen, and the Pope confirmed the election; but all this was changed through the malign influence of the Jesuits, who persuaded the Pope to set at nought the wishes of chapters and national churches. The sturdy Dutch refused to sacrifice their independence or to accept a nominee of Rome as archbishop, and for many generations the following state of things obtained. When the see was vacant a new archbishop was elected, and was consecrated by the suffragan bishops in Holland, application being always made to the Pope to confirm the election. The reply from Rome was always the same—condemnation and excommunication. But as Ingoldsby wittily put the matter in reference to the Cardinal, so with the Pope:

Never was heard such a terrible curse ;
But what gave rise
To no little surprise,
Nobody seemed one penny the worse.

It was my happy fortune a little time since to visit the centre and home of the remnant of the Church of Utrecht, accompanied by a friend deeply interested in foreign Churches, and especially in those Churches where movements for reform and struggles for spiritual light and liberty have been and are being made. After spending a most interesting Sunday in the ancient city of Worms, where, perhaps, the most impressive and important scene in modern history was enacted, where Luther, "the solitary monk that shook the world," confronted the power of Rome and the might of his Imperial Majesty Charles V., I visited Utrecht, and sought the church and parsonage, palace and library, belonging to the modern representatives of the faithful and heroic band whose history it has been the object of this paper to trace.

With some difficulty we found what we were in search of. Even when we had discovered the quiet square we had inquired for in the calm, respectable and somewhat dull old Dutch city, a square called "Hoek van Sint Marie," wandering about the square and examining courts and passages in vain, a woman spied us, and suspecting the object of our search, directed us up a narrow covered way which led to the parsonage and church we sought. Entering the church, a small but very neat building, marked by Dutch cleanliness, free from the tawdry decorations so common in ordinary Romish churches, and containing no confessional-boxes, we noticed a gallery on three sides, and under the floor of the galleries (seen from below) pictures of martyrs, and there was the Archbishop's throne. Whilst engaged in examining the church, the priest joined us. We found him kind, polite, communicative and intelligent. Neither his French nor ours was of the purest and best, and as he could not speak English nor we Dutch—High or Low—our conversation was, at any rate, deliberate. Passing through a light vestibule containing a magnificent carved bench, and possessing a white marble floor, we entered a hall fitted up with old pictures, and thence up some narrow, steep stairs to a room containing a very interesting series of portraits of former archbishops and of the present parish priest of Utrecht. The stirring times in which these men lived gave intense interest to the portraits of the Archbishops Sasbold, Neerkassel, Rovenius, Van Os, etc. A portrait of Jansenius also adorned the walls of that room.

As we walked about the room and passages, the memory of past days and faithful services, secret gatherings for conferences

and for worship in time of persecution, and chapter meetings of the Church of Utrecht, to elect bishops and archbishops, held in this very building in age after age, crowded in our thoughts.

Heroes [God's heroes] have trod this spot :
'Tis on their dust ye tread.

Ascending one of the staircases—the house seemed made to play at hide-and-seek in—we come to the priest's chamber, the walls covered with books, and the bed at one end of the apartment in an alcove, or sort of cupboard. In the library, a long, narrow room, is a collection of theological works of the seventeenth century, nowhere else to be found except in the great library at Paris. Amongst other books in the various rooms I noticed the works of Jansenius, Pearson on the Creed, Augustine, Ambrose, Gregory, Josephus, Thomas à Kempis, 1453, a Concordance, 1600. Amongst the archives in this calm, secluded, out-of-the-world corner of the "Hoek van Sint Marie," are the correspondence of the Archbishops of Utrecht with Romish cardinals, and with bishops and theologians of Germany, France, Spain and Italy. Letters from Port Royalists in neat characters, from Bossuet in his large handwriting, from the Landgrave of Hesse and other famous men are there. The history of the struggles of the Church of Utrecht during the past three hundred years, with its trials and reverses and triumphs, are here portrayed. The well-known French critic St. Beuve, who spent many days in this library, searching the records and enjoying the peaceful retreat, says: "There is an odour of Port Royal here, and the very spirit of Port Royal has found refuge in this little corner of the world." Engravings on the walls represent the Mere Angelique, the Mere Agnes, the Mere Angelique de St. Jean, abbesses of Port Royal, Arnauld and other famous Port Royalists, and Port Royal itself. Our obliging guide took down from the top of some shelves a box containing a beautiful altar covering or frontal, done by the sisters of Port Royal, with figures of the evangelists at the corners, and representations of the Annunciation and Salutation worked in colours. He seemed much pleased to show us a long and faded parchment roll containing the genealogy of the Kings of England, and our interview ended with a pressing invitation to us to go with him to see the Archbishop of Utrecht, an invitation which we with much reluctance were forced to decline for lack of time, and because the train to Rotterdam would not await our convenience.

No country in Europe is more interesting to an Englishman

than Holland, both on account of its noble history, its links with our own land in the days of our great Queen Elizabeth, and after, its struggles in the cause of freedom, its gift of William III. to us, its endurance of persecutions for the faith, its glorious list of heroes on land and water, the energy of its sons evidenced by the rescuing of the whole country from the sea, and as Macaulay has so graphically described in his "History of England," making its capital, Amsterdam, the great centre in Europe for a time of learning, wealth and commerce. The contrast now with its heroic past is somewhat painful and depressing. May we not hope that the ancient Church of that remarkable country will have a bright and useful future, that it will be a more powerful influence for good and witness for its Lord than in any former period of its history, that further illumined by the Divine Spirit and instructed by the inspired Word it may be blessed and a blessing. The Church of Scotland has, as its expressive and beautiful emblem, "The Burning Bush," in the fire (of persecution) often but never consumed. We may hope that the arms of one of the United Provinces, a lion swimming, with the motto, "Luctor, et emergo" ("I strive and keep my head above water"); to some extent true of the old Catholic Church of Holland, may be more fully realized as the ages go on, and that this Church may advance in its Master's name and endued with His strength, "Conquering and to conquer."

I may, I think, fittingly conclude this paper by quoting the words of a writer on the subject that has engaged our attention, in the *Foreign Church Chronicle*: "If one did not still meet with traces of a noble past in the churches of Holland, the town halls, the museums, the libraries, and in fact everywhere, one would hardly believe one's self to be in the land of warriors, statesmen, scholars and artists, who once ranked among the first in Europe. The portraits of such men as Ruyter, de Witt, William of Orange, Erasmus of Rotterdam, Hugo Grotius, Rubens, Rembrandt, Neerkassel, etc., look down from their frames as strangers on the dull, lifeless present, almost exclusively devoted to gain and domestic comfort. When one looks back on the conflicts of the Church, considering the present constitution of the Church as their final result, and when one reviews the scenes of the stormy past, Port Royal and Utrecht seem to stand out amongst the superabundance of objects as those which are most perfect and most at unity. It seems doubtful which fate was the most tragical, the rapid and violent destruction of Port Royal, after a short but highly prosperous existence, or the tenacious, persistent and hopeless struggle of Utrecht against the oppression of a superior power. With respect to the future of the ancient

Dutch Church, its frame of mind is expressed by its members in the biblical words, ‘Lord, abide with us, for it is toward evening and the day is far spent.’”

THOMAS WHITBY.

Notes on Bible Words.

No. XXIII.—“DO . . . DO” (WORK).

IN how many sermons and addresses on St. Paul’s exhortation, Coloss. iii. 23, is the fact brought out that the second “do” is a different verb?— $\delta\tauι\; \dot{\epsilon}\alpha\nu\; \pi\omega\eta\tau\epsilon,\; \dot{\epsilon}\nu\; \psi\omega\chi\eta\dot{\varsigma}\; \dot{\epsilon}\rho\gamma\dot{\alpha}\zeta\epsilon\theta\epsilon.$ (Vulg., “facitis . . . operamini.”)

$\dot{\epsilon}\rho\gamma\dot{\alpha}\zeta\epsilon\omega\alpha$, trans. *work, execute, carry out*. See e.g., 2 John 8; “wrought.” 2 Thess. iii. 11. 1 Cor. xvi. 10: “he worketh the work of the Lord;” gives his strength to the work which the Lord wishes to have done.

“Whatsoever ye do, do *it* heartily” is the A.V. The R.V. has: “Whatsoever ye do, work heartily” (Marg., “as from the soul”).

Alford’s N.T., pub. in 1869, has: “Whatsoever ye do, work at it heartily.” Davidson’s, in 1875, gave the same. Meyer renders: “in your service, *labour*.”

Bp. Lightfoot’s paraphrase has: “And in everything that ye do, work faithfully and with all your soul.”

Short Notices.

ALTOGETHER excellent, and so far as we know standing quite by itself, is Mr. Moule’s new book, *To my Younger Brethren*, or “Chapters on Pastoral Life and Work” (Hodder and Stoughton). The chapters on Study of the Scriptures, Parish Work, Preaching, the Prayer-Book, and Curates, like those on the spiritual life, are of high value. Common sense is a special note all through. Our pencil marks on the margin are frequent, but we are unable to quote as we would the sentences which we have enjoyed. Principal Moule refers, we observe, to Mr. Glover’s article on “Old Sermons” in a recent *CHURCHMAN*.

Whoever has read Mr. Augustine Birrell’s delightful essays, *Obiter Dicta*, first and second series, will be glad to make acquaintance with his *Res Judicatae*, just published (Elliot Stock). Mr. Birrell is an essayist of singular gifts, and when we are not able to agree with him, we nevertheless admire his style. He is suggestive and scholarly, and, as a rule, both witty and wise. In the papers on Mathew Arnold and Newman, and elsewhere in *Res Judicatae*, a phrase or two somewhat jars upon us. We should add that the volume is dainty as to type, cover, etc.